









Letter from Glasgow.

Since our last number, the steamer Caledonia has arrived at this port from Liverpool, and the British Queen and Great Western at New-York. We have received letters and newspapers from our transatlantic correspondents. The following is a letter from a high-spirited minister of the gospel in Glasgow.

GLASGOW, Oct. 31, 1840.

My Dear Sir:—I congratulate you on your safe arrival in your native country, and on the renewal of your labors in the cause of bleeding humanity. May you live to see these labors crowned with triumphant success—to see the day when the slaveholders of your republic will be convinced of their sin, and will, by the force of public opinion, be compelled to release their bondsmen from the degrading fetters by which they are so unjustly bound, and when America shall indeed deserve the name of "the land of freedom." It is, my dear sir, with a pleasing recollection that I look back on our short acquaintance. I regard it among the great spots in the wilderness through which I have been destined to wander; to meet occasionally with those choice spirits who have nobly sacrificed their interest and their ease with a view to promote the happiness, by securing the liberties of their oppressed fellow-men. In pursuing this course, you have indeed had many difficulties to encounter, and you will doubtless have yet to endure that obdurate selfishness which the uncompromising friends of justice are often called to undergo; but I trust that you will be sustained under every trial by the power and direction of Him who is able to keep you from falling; and by the testimony of an approving conscience.

Of these, sir, the friends of a guilty world can never deprive you. We have had a very agreeable meeting lately, at which we had some interesting communications from your countrymen, Messrs. Birney and Stanton, on the subject of American slavery, and also some interesting information from Mr. Scobee, who accompanied them. A Mr. Gurley, I think, had to get up a Colonization meeting here; but he found that the subject was better understood in Glasgow than he was aware of, and it was a complete failure.

Most sincerely yours,

JAMES MCLEAR.

P. S. Be pleased to give my best respects to your worthy companion, Mr. Rogers. He also stands high in the estimation of the abolitionists of Glasgow.

Rhode-Island.

The anti-slavery zeal of this State has, within the last two years, been somewhat dormant—in that condition which is, of all others, the most deplorable—rather cold and hot. We were not prepared, therefore, to see many persons in attendance at the annual meeting of the State Society, which was held in Providence on Wednesday and Thursday of the present week. There was, however, a choice collection present, and the number kept steadily increasing up to the hour that we were compelled to leave. We regretted that we could not remain until the close of the meeting, the proceedings of which were characterized by solemnity of spirit, and great harmony of action. Among the speakers were Dr. Hodge, George W. Benson, N. H. Whiting, Abner Kelly, Sophia Little, Abel Tannet, William Adams, and William French. Who does the reader suppose commanded to act as chairman pro tem, in the absence of the President? An agent of the New Organization! The very man who, at New-York in May last, called upon the anti-slavery women to vote that they had no right to vote; and who, because they were allowed equal rights and privileges in that meeting, called upon all the other sex, whose conscience would not tolerate such a departure from scriptural injunctions, to secede, and assist in organizing a rival national anti-slavery society! None other than CHARLES W. BARNES! In Providence, he had no scruples of conscience to keep him from participating in the proceedings, though women were placed upon the business committee, were enrolled as members, and addressed the assembly! If our friend is disposed to return to his first love, and to stand once more upon the anti-slavery platform, we are ready to give him the right hand of fellowship; but this playing fast and loose with changing colors, chameleon-like—this little putting on and off of the garb of now or old organization, according to circumstances, without any acknowledgment of change—is not very well calculated to secure personal esteem or confidence.

THURSDAY, A. M.

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Letters relating to the late Sabbath, Church, and Ministry Convention.

PHILADELPHIA, Nov. 13, 1840.

DEAR BROTHER:

I shall not be able to get to the Convention on the 17th. I feel a deep interest in it, and in the subjects which are about to come before it, and did not feel so much worn down in my labors in the cause of Non-Resistance for the past few weeks, I should write my views of those subjects, and send them to the meeting. As it is, should a report of the doings of the Convention be published in pamphlet form, or otherwise—as I suppose they will be—I would ask of the Convention the privilege of giving a short written statement of my views to be published with their doings.

My name has been identified with the calling of that Convention, and I rejoice that it is so—believing as I do that it is called, not to put down the Christian Ministry, Church, Sabbath and worship—but to ascertain by a comparison of views what is the true Christian Sabbath, Ministry, &c. That such a Convention is demanded, I have no doubt. The tradition of worship, of a Christian Church, Ministry and Sabbath, as taught by Christ and his Apostles, is hardly to be looked for in those organizations called the Church and Ministry, as bodies among us. There are individuals among all denominations, who, I believe, entertain just and Christian-like sentiments on these subjects—but we may well inquire—What and where is a Christian Church and Ministry? when we see those bodies of men called such, as bodies, become the bulwarks of slavery, war, and every abomination. A man-stealing and man-killing and Socratic Church and Ministry—I cannot and shall not recognize as a Christian Church and Ministry. The religion of our Church and ministerial organizations, as such, has little more affinity to the pure, powerful and perfect religion of Jesus Christ, than the religion of the Scribes and Pharisees, and Heathen Rome—in spirit and practice. I hope, therefore, the brethren and sisters that shall meet there will freely, prayerfully, and under a sense of their responsibility to God, canvass these subjects. I have no fear of discussion. In a fair field, truth has nothing to fear in a contest with error.

I am fully aware of the odium that will be attached to those who called and those who attend that Convention. Let it come. I am willing to hear it with you. I am willing to be of no reputation among men, if I may but please Him, who hath loved me and died for me—to be counted the offering of the earth for the excellency of the knowledge of Christ Jesus my Lord. I am not ashamed of Christ—nor of any reproach I may suffer for his sake. I am only ashamed that I am not more like him, and in every truth I can say that in proportion as I am conscious of having tried to be like Christ—to follow in his steps for the last eight years—have I been denounced as an infidel, a disorganizer, a traitor to human government—a madman and a fool, by those who profess to be the ministers of Jesus. I am well satisfied that what is now denounced as infidelity, anarchy and jacobinism by a pro-slavery, bloodstained, ambitious, time-serving church and ministry, will prove to be the very religion taught by Jesus of Nazareth; and for teaching and practicing which, he was denounced as a blasphemer, a non-government man and traitor to Caesar, and finally crucified. Is the disciple greater than his master? It is enough that he is like him. If they hated him, they hate all who tread in his steps. If he was not a true person at the Convention, I hope they will by reputation and on the altar of God, seek the truth as it is in Jesus.

I hope there will be in it the utmost toleration of opinion. Let no one be moved to indignation if sentiments are avowed heaven-wide different from his own. Let none feel wounded or grieved in spirit because others do not see as they see—let perfect freedom of thought and speech be manifested; and let no one feel that he is responsible for the opinions and words of another—but let it be understood that each one thinks and speaks on his or her responsibility to God—and that the Convention as a body, nor any individual in it, is at all responsible for opinions uttered by any member. Let no one feel hurt at all that his opinions are rejected, and even regarded with abhorrence by others. Let there be one heart—if there be many heads. Let all be baptized into one spirit of love—of perfect freedom of opinion and communication, remembering that God is love—and that all who abide in love, dwell in God, and God in them. If you enjoy this exalted, ennobling, faithful alliance with God—I have no fear that your hearts will be smothered—however wide apart your heads may get. Put on Christ, and let the spirit of Him who is the Truth dwell in your hearts, and sweet and brotherly will be your interchange of thoughts, however you may differ.

I hope the subjects will not be brought up in the form of resolutions to be passed—but in the form of subjects to be discussed without any conventional action. Let each one speak as in his or her opinion, the Lord shall give utterance. For myself, I care little which subject is called up first. While as a Convention it will not perhaps be possible to speak in harmony on any of the subjects—yet individuals will speak as individuals; and I hope reports of what is said by different persons may be taken, and given to the public in some form.

May He who is Love and Truth be with you and guide you.

In great haste—thine—

H. C. WRIGHT.

New-London, Conn. (Co.)

Oct. 1st of the 11th mo. 1840.

E. QUINCY:

The question proposed to be examined at the Convention to assemble on the 17th instant deserves the serious attention of the Christian community.

I feel no hesitation in saying that the ministry and church which have prevailed for 1500 years, have failed to promote the best interests of man, and need a thorough reform. The latter has been more intent on proselyting than spreading true christian virtues, and I apprehend has in every instance disclosed the fact, that all organized bodies invariably tend to self-power from the many and concentrate it in the few—and that few seldom look beyond their own selfish views. Hence the church as an instrument to promote the love of God, and our neighbor as ourselves, has been paralyzed.

As to the ministry, common observation must convince the candid mind, that it aims to draw all eyes and minds to itself, instead of turning them to Christ, the author and finisher of all true faith; and hence the darkness that prevails among the people. Does it bear any resemblance to that instituted by Christ? His sought the good of the flock, and not the fleece. His feared not man, and boldly declared against all sin, popular or unpopular, whether in high places or low. His professed obedience to the will of his master before downy couches and sumptuous tables, or the powers and favors of men. I fear, to be Christ-like, John-like, Peter-like, or Paul-like, has constituted no part of the concern of the present ministry; and I conclude that it needs a thorough reformation. Purify the church and the ministry, and a christian Sabbath will begin to be understood; not the observance of one day, but a resting from our own works, that is, leaving the errors and sins of selfish human nature, to cultivate love to God and man not on one day, but on all days alike. God is worshipped when man makes the gospel principle of peace on earth and good will to men, his every day of action, and that not in one place but in all places, not in giving attention to the words of men, but in obedience to the living words of the Spirit.

Nothing would be more consonant with my views and feelings, than to be with you in convention, but circumstances and I am, it is out of my power at present—and the most I can do, is to assure you that my feelings and spirit will be with you. My your deliberations advance the cause of reform, and dismemberment from the tyranny of a mercenary priest-hood. I hope the principal points in the arguments pro and con will be published.

Thy friend in the cause of Christian and mental liberty

SAMUEL MYERS.

New-London, Ohio, Nov. 2nd, 1840.

E. QUINCY:

Respected Friend—With the liberty of adding a few words to the foregoing as a testimony of my approval of the course of our eastern friends, I can say, I rejoice that you are taking such a bold and decisive step as to meet in Convention to question the divine origin of institutions sanctified by time-honored superstitions and prejudices. And why? Because duty enjoins the exercise of our inalienable rights to ascertain as far as in our power every thing that pertains to our best interest and well-being.

A monopoly of thought and power has ever been the greatest curse the human family have had to endure; and to cap the climax, those who have made the loudest professions of benevolence towards the race, have always been the most prominent supporters of such a monopoly. But, thanks to the fountain of all truth, such a state of things is not to last forever. The work of reform has long been in progress, and now assumes an aspect too plain, prompt and decisive to be misunderstood, trifled with, or ridiculed into silence; its onward march is irresistible; tyrants and thrones, ecclesiastical and civil, must be laid low before its potency. Let it go on, it must go on, till truth rules the world as it should have done from the beginning.

How melancholy to see the multitude, reddened body and soul to bigotry and delusion, resist with such untiring zeal and devotion the efforts of those who have essayed to unshackle themselves, and are now engaged in the work of releasing universal man. The freest and purest Fox, have always had to suffer at the hands of the corrupt and enslaved multitude.

Slavery, spiritual and intellectual, has not been productive only of slavery temporal and physical, but of almost every other calamity. And O! that it had long since been known, that it could but be known and felt now, to avert the un-speakable anguish doomed to come upon the world!

Go on in the good work, with a spirit of kindness and forbearance, and then, though your efforts to undermine the Babel of power may excite a "holy horror" and indignation in the minds of the spiritually enslaved, they cannot fail to receive the approbation of Infinite purity and truth, and that of those who have made the nearest approach to such a state of perfection.

For free, full and kind discussion on all subjects, Respectfully, &c.

THOMAS E. LONGSHORE.

P. S. There are a number here who feel deeply interested in your movements, and hail every new development of truth made by your efforts in the cause of reform.

T. E. L.

Roll of Members of the Convention.

Boston—Hugh B. Long, Ann Todd, Rebecca Long, Joseph Southwick, John Curtis, J. N. Gale, Charles Blodgett, Mrs. Prescott Dickinson, Francis Chapman, Mary B. Gregory, Abigail Folsom, Henry G. Chapman, W. L. Garrison, Charles Spear, Benj. Pielon, John Walton, King, R. Lowell, J. V. Himes, Leonard Jackson, Wm. M. Chase, Abner Baldwin, John S. Felt, Maria W. Chapman, Eliza F. Himes, Abby C. Southwick, Ephraim Wright, Charles K. Whipple, J. Pierpont, Warren Burton, George Ripley, H. Clapp, Sydney Southworth, H. G. Bowditch.

Agassiz—Ruth Buffum, Eliza Boyce, Elizabeth Whitman, Wm. Bassett, George Little, Mary D. Buffum, James N. Buffum.

Walden—Aaron Guild, Warren Allen.

Worcester—George C. Leach, Thomas Haskell, Worcester—Jonathan Butterfield, John S. Wall, Catherine S. Nichols.

Worcester—Sylvanus Jagger, Austin Bearse.

Worcester—Village—Wm. P. Peakes.

Cambridgeport—Nathaniel Snow, Helen E. Garrison, M. A. Johnson.

Cambridge—S. R. H. Ripley.

Cambridge—David Needham.

Cambridge—Nathan Merriam.

Cambridge—Rufus Bates.

Cambridge—Hamel Bates, John Curtis.

Cambridge—C. P. Crane.

Cambridge—Joseph Palmer, Wm. A. Greenough.

Cambridge—Daniel Felt, Theodore Parker.

Cambridge—N. H. Whiting.

Cambridge—Ezra B. Ely.

Cambridge—Wm. Ashby.

Cambridge—Samuel Philbrick.

Cambridge—Wm. Ashby.

Cambridge—Zephias W. Harlow, Wm. Thomas.

Cambridge—A. Bowen.

Cambridge—S. R. H. Ripley.

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From the Non-Resistant.

Dr. Sharp's Antislavery Election Sermon.

Among that large class, lay and clerical, who are trying to serve God and mammon, this seems to be an invariable rule of action: "All that a man hath will he give for his life." Having an instinctive apprehension that this temporal life is their all, no sooner is it assailed than they feel the utmost extremity of terror, and at once give up conscience, principles, and religion to save it. An intelligent member of an orthodox church in this city, (in the course of an argument against non-resistance, in which he maintained that self-preservation is the first law of nature,) deliberately declared to me, that under certain circumstances of danger, he would deny Christ and renounce Christianity, if no other way of escape appeared. Probably few persons would be willing to express so plainly to their brethren to apostatize. But this individual had recently heard his minister say, "If a man tries to kill me, and I can prevent it in no other way, I will kill him," and he may have concluded that self-preservation would justify one infraction of God's law as well as another.

One of the great arguments of those who oppose peace principles is, the "paramount duty of self-preservation," and they seem to take it for granted, that where forgiveness and the love of enemies cease to be safe, they cease to be duties. In relation to this subject, Dr. Sharp says, pp. 18, 19,

"If it be asserted that the Lord will protect those who shall unflinchingly on peace principles, my answer must be, that I know no facts in all past history which would justify the nation in neglecting the duty of defence, or in expecting the miraculous protection of heaven. And I freely confess, that were an enemy on our coast, I should retire to sleep feeling more secure, knowing that we had a gallant navy, forts well manned, and our shores lined with citizen soldiers, commanded by the members of this 'Ancient and Honorable Artillery Company,' than I should if we were destitute of these means of defence."

Our author seems to be entirely free from that rash self-confidence which Peter displayed when he maintained that his trust in Christ was such, that he was ready to go with him to prison and to death. Peter, being young in the Christian faith, full of zeal and courage, and ignorant of the force of temptation, was ready to put implicit confidence in Christ alone; but Dr. Sharp, more cautious, reserves his entire trust for those occasions in which Providence is supported by the Ancient and Honorable Artillery.

When a merchant demands a responsible endorser upon his credit's note, it is plain that he deems the note by itself insecure. When a shipmaster lets his second anchor and cable, it is plain that he doubts whether the first will hold. When a general orders up his reserved force, it is plain that he fears his main body may be defeated. And not less manifest is it, that when Dr. Sharp demands armies and navies to co-operate with Providence in his defence, he doubts either the ability or the willingness of Providence to defend him, distrusts God's promises of protection to his adopted children, and proves himself destitute of that faith, without which it is impossible to please God.

Christ says, "Be not afraid of them that kill the body, and after that have no more that they can do." But Dr. Sharp confesses that he is afraid, unless an equal number of body-killers is arrayed on his side; and then he can calmly repose, trusting in Providence! This is adding insult to injury. He attempts to deceive the searcher of hearts by smooth speeches, and says, in effect—Do not think, O Lord, that my military preparations indicate any want of faith; it is true, they have rather a suspicious appearance; but I really do not put much confidence in them; oh, no! not at all! my strength! IN THESE ALONE I TRUST!

Confidence must be entire, even among men, or it becomes inefficient and valueless. How, then, must God estimate a suspicious, doubting, uncertain reliance! But let us proceed to consider the main idea of the quotation above, which I understand to be this:

Since facts plainly assure us, that God does not always preserve the lives of those who forgive their enemies and return good for evil, it becomes our duty to secure our own safety by providing deadly weapons, and using them when we are assailed.

This reasoning assumes, as an obvious and self-evident truth, that the preservation of life is a matter of such paramount importance as to render expedient the otherwise injudicious measure of disobedience to God's command—Forgive your enemies.

It assumes, also, that violent resistance with deadly weapons preserves life more effectually than peacefulness, patient forbearance, and forgiveness.

The prevalence and weighty influence of these errors in our community demand a more extended examination and exposure of them than the limits of a newspaper article will admit.

It is indeed true wisdom for a Christian to look first and most at the preservation of his mortal body; What then did Christ mean when he said, "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Do we venerate the martyrs, who in former ages have counted it all joy and triumph to testify with their blood the sincerity of their faith and obedience, and yet, as soon as the like faith and obedience endanger our own lives, draw back from a similar testimony? If God still superintends the affairs of this world, if Christ still watches the course of those who call themselves his children, and waits to receive them with the approving sentence, "Well done, good and faithful servants;" if his promise will certainly be made good, to repay them a hundred fold for all loss, suffering, shame and reproach which faithfulness to him may bring upon them in this life, it is not rashness, it is not extravagance nor fanaticism, it is not neglect of the proper means of safety, to rely absolutely and solely upon the spiritual weapons which he has authorized, and to reject the carnal weapons which he has forbidden. A true servant of God esteems his life as well as his time, property, and talents, to be not his own, but placed with him in trust, to be employed in the service of him who gives it; and whenever the performance of any duty exposes that life to danger, it is his appropriate work, the very business for which he was sent into the world, to make a prompt and cheerful sacrifice of it. What is the distinction between a man of the world and a Christian, if he be not that the former is chiefly influenced by selfishness, or a regard for his own life and property, and the latter by religion, or a sense of his duty to God? Life, like other talents, is given to us to be used, not to be saved; to be exposed to all the hazards, to be they more or less imminent, with which obedience to God's commands may bring us in contact, not to be folded in a napkin and never used, for fear it should be worn out. Happy is the man who has his eyes so purged from the mists of mortality, that he can look beyond the hopes and fears of this life, and clearly realize the excellence, glory, and blessedness of being a true servant of God; three blessed is he who not only sees this great truth, but exemplifies it in his life, reduces it to practice day by day, and, like Christ, makes it his meat and drink, his joy, his very life, to do the will of his heavenly Father; such a man is delivered from fear and care, knowing that he has an Almighty Protector and Provider, and he can truly say with David—"Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

Is it not manifest that the man who thus believes and thus lives is safe? Nothing can harm him. All things, by the express ordination of God, work together for his good! Every day of the enemy glances off harmless from the celestial panoply with which he is begirt. Reproach, scorn and contempt lose their power of wounding, and are as little regarded as the cold wind; poverty and hardship are no longer terrible; persecution vainly lifts the scourge and points to the stake; death itself has ceased to be an evil; amidst their combined assaults, the believer can joyfully exclaim—"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

C. K. W.

Foreign News.

Borrow, November 29. The steam ship Caledonia is to sail for Liverpool, and 40 hours from Halifax. She left Liverpool at 4 o'clock, P. M. on the 4th inst. and had boisterous weather,



